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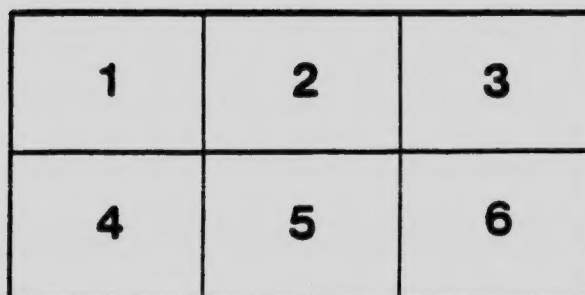
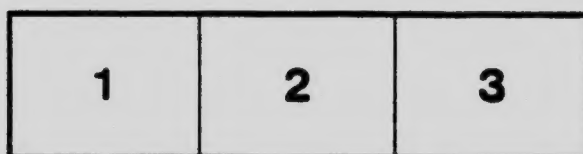
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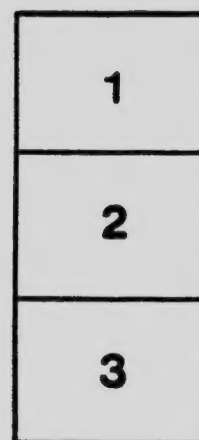
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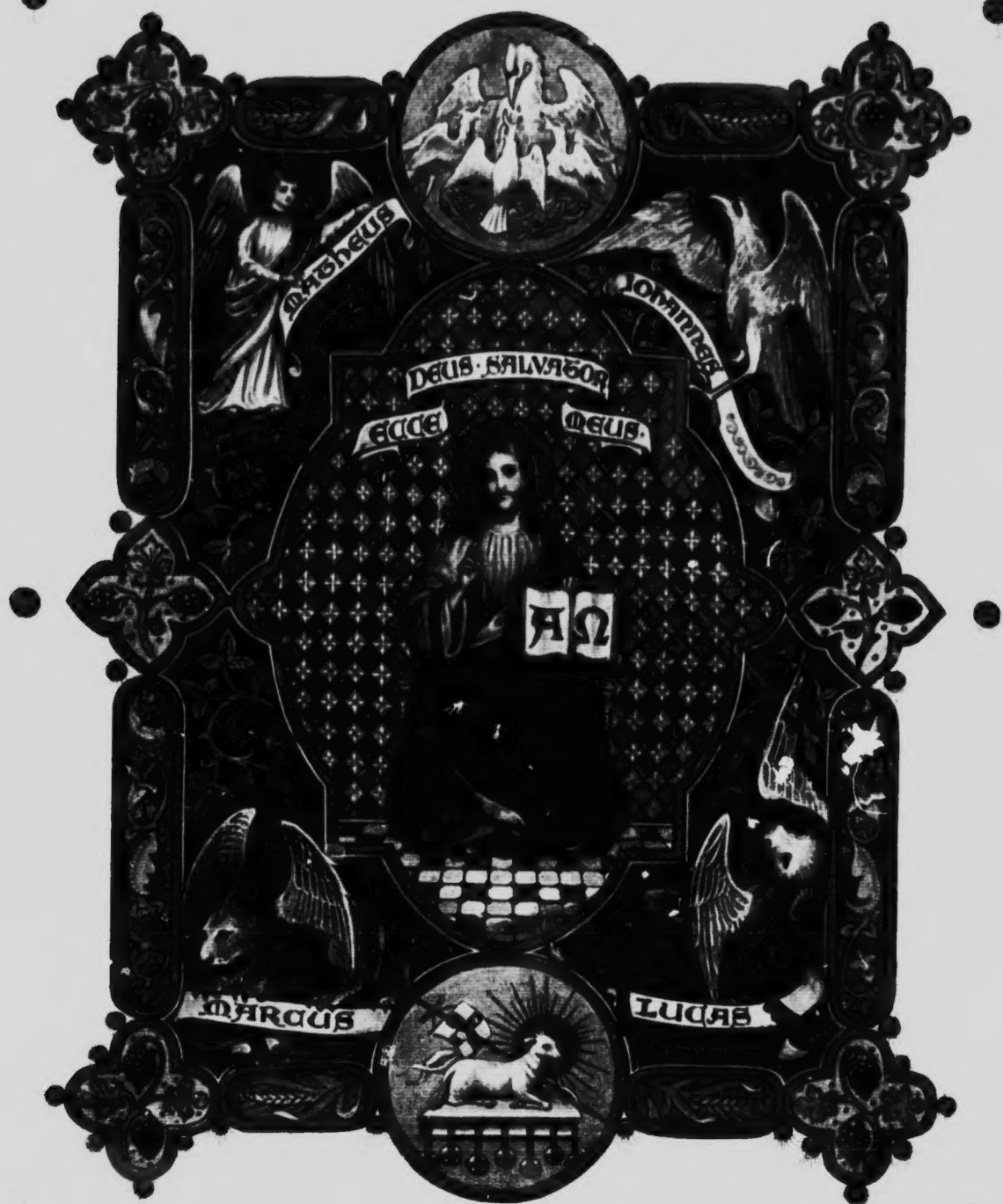
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AND SEEDING GLAD  
DOLOLOCHES.

He went up into  
a mountain:  
and when he was  
set, his disciples  
came unto him:  
and he opened his  
mouth, and taught  
them, saying:—

**B**

lessed are the poor in spirit:  
for theirs is the kingdom of  
heaven.


**B**

lessed are they that mourn:  
for they shall be comforted.

**B**

lessed are the meek:  
for they shall inherit the  
earth.





lessed are they which do  
hunger and thirst after  
righteousness:  
for they shall be filled.

**B**lessed are the merci-  
ful:  
for they shall obtain  
mercy.

**B**lessed are the pure in heart:  
for they shall see God.

**B**lessed are the peacemakers:  
for they shall be called the  
children of God.

**B**lessed are they which are  
persecuted for righteousness'  
sake:  
for theirs is the kingdom  
of heaven.

**B**lessed are ye, when men  
shall revile you, and perse-  
cute you,  
And shall say all manner  
of evil against you falsely,  
for My sake.

Rejoice, and be exceeding  
glad:  
for great is your reward in  
heaven:  
for so persecuted they the prophets  
which were before  
you

**Y**e are the salt of the earth:  
but if the salt have lost  
his savour, wherewith  
shall it be salted? it is thenceforth  
good for nothing, but to be cast out,  
and to be trodden under foot of  
men.



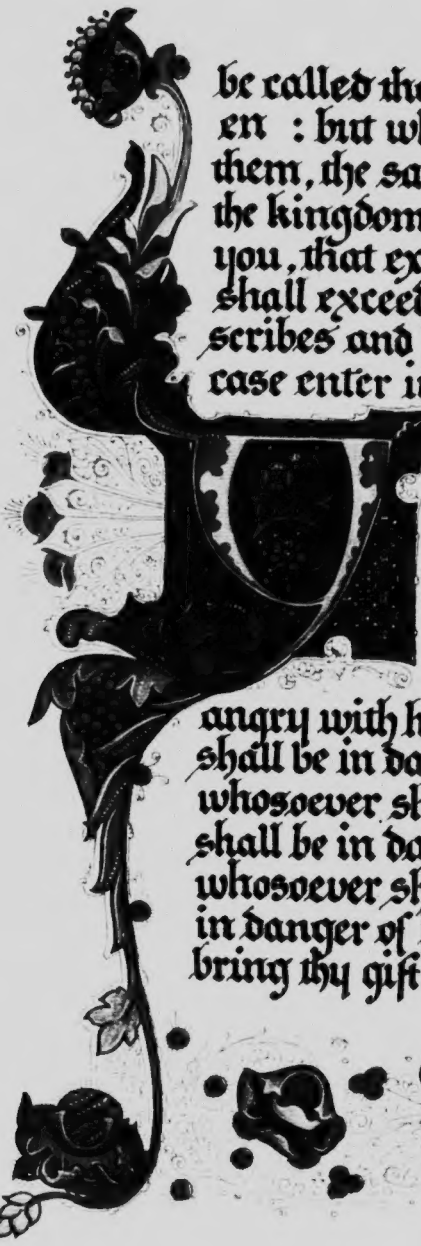
**Y**e are the light of the world.

A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before

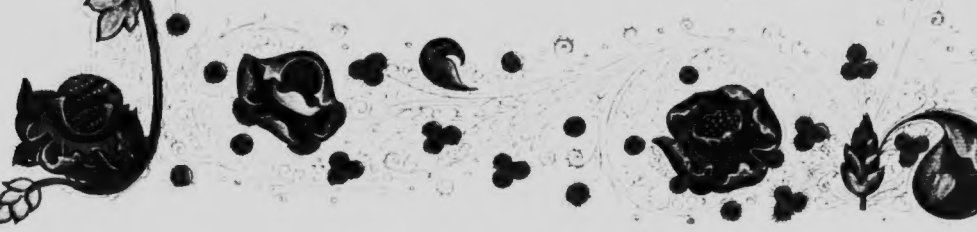
men, that they may see your good works, and glorify your father which is in heaven.

**T**hink not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall



be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

**D**e have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar and there

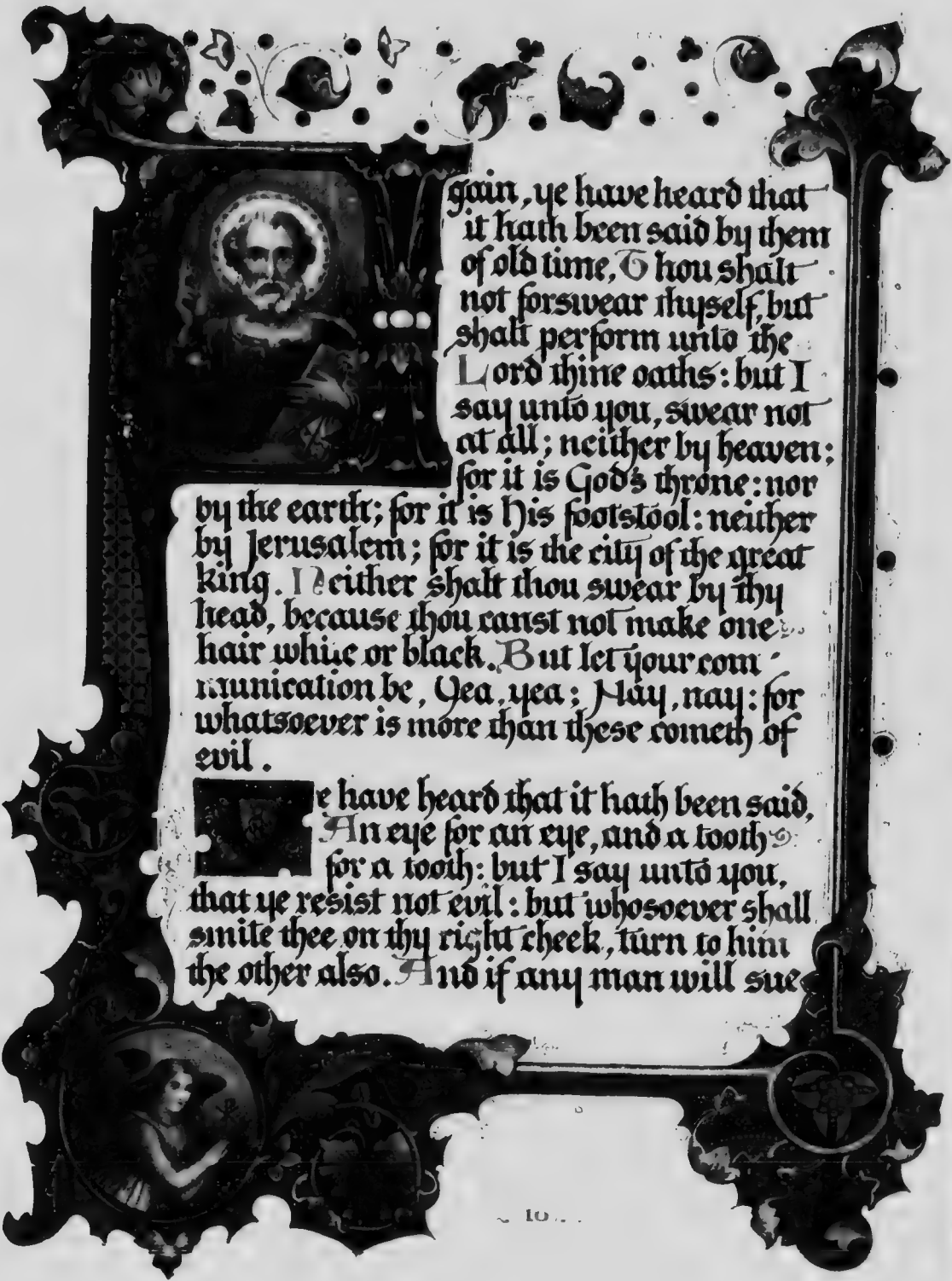


rememberest that thy brother hath ought  
against thee; leave there thy gift before the  
altar, and go thy way; first be reconciled  
to thy brother, and then come and offer thy  
gift. Agree with thine adversary quickly,  
whiles thou art in the way with him;  
lest at any time the adversary deliver thee  
to the judge, and the judge deliver thee to the  
officer, and thou be cast into prison. Verily  
I say unto thee, Thou shalt by no means  
come out thence, till thou hast paid the  
uttermost farthing.

I have heard that it was  
said by them of old time,  
Thou shalt not commit  
adultery: but I say unto  
you, that whosoever look-  
eth on a woman to lust  
after her hath committed  
adultery with her already in his heart.  
And if thy right eye offend thee, pluck it

out, and cast it from thee: for it is profitable  
for thee that one of thy members should  
perish, and not that thy whole body should  
be cast into hell. And if thy right hand  
offend thee, cut it off, and cast it from thee:  
for it is profitable for thee that one of thy  
members should perish, and not that thy  
whole body should be cast into hell.

It hath been said, Whoso  
ever shall put away his  
wife, let him give her a  
writing of divorcement:  
but I say unto you, that  
whosoever shall put  
away his wife, saving  
for the cause of forni-  
cation, causeth her to  
commit adultery: and whosoever shall  
marry her that is divorced committeth  
adultery.



gain, ye have heard that  
it hath been said by them  
of old time, Thou shalt  
not forswear thyself, but  
shalt perform unto the  
Lord thine oaths: but I  
say unto you, swear not  
at all; neither by heaven;  
for it is God's throne: nor  
by the earth; for it is His footstool: neither  
by Jerusalem; for it is the city of the great  
king. Neither shalt thou swear by thy  
head, because thou canst not make one  
hair white or black. But let your com-  
munication be, Yea, yea; Nay, nay: for  
whatsoever is more than these cometh of  
evil.

**T**he have heard that it hath been said,  
An eye for an eye, and a tooth  
for a tooth: but I say unto you,  
that ye resist not evil: but whosoever shall  
smite thee on thy right cheek, turn to him  
the other also. And if any man will sue

thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

**Y**e have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not



even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.



Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in

the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

And when thou prayest,  
thou shalt not be as  
the hypocrites are:  
for they love to pray  
standing in the  
synagogues and in  
the corners of the  
streets, that they may

be seen of men. Verily I say unto  
you, they have their reward. But  
thou, when thou prayest, enter into  
thy closet, and when thou hast shut  
thy door, pray to thy Father which  
is in secret: and thy Father which  
seeth in secret shall reward thee  
openly. But when ye pray, use not  
vain repetitions, as the heathen  
do: for they think that they shall  
be heard for their much speaking.  
Be not ye therefore like unto them:  
for your Father knoweth what  
things ye have need of, before ye  
ask him. After this manner there

fore pray ye : —————



## OUR FATHER

Which art in  
heaven,  
Hallowed be thy  
name.  
thy kingdom come.  
thy will be done  
in earth, as it is  
in heaven.

Give us this day our daily bread.

And forgive us our debts, as we  
forgive our debtors.

And lead us not into temptation,  
but deliver us from evil:

For thine is the kingdom, and the  
power, and the glory, for ever.

A+M+E+N



**E**ither if ye forgive men their trespasses,  
your heavenly Father will also  
forgive you: but if ye forgive not  
men their trespasses, neither will your  
Father forgive your trespasses.



Moreover when ye fast,  
be not, as the hypocrites,  
of a sad countenance:  
for they disfigure their  
faces, that they may  
appear unto men to  
fast. Verily I say unto  
you, they have their reward. But thou,  
when thou fastest, anoint thine head, and  
wash thy face: that thou appear not unto  
men to fast, but unto thy Father which is  
in secret: and thy Father, which seeth in  
secret, shall reward thee openly.

**L**ay not up for yourselves treasures  
upon earth, where moth and rust  
doth corrupt, and where thieves break  
through and steal: but lay up for your  
selves treasures in heaven, where neither

moth nor rust doth corrupt, and where  
thieves do not break throu' y<sup>e</sup> nor steal.  
for where your treasure there will your  
heart be also. The light of the body is the  
eye: if therefore thine eye be single, thy  
whole body shall be full of light. But if  
thine eye be evil, thy whole body shall be  
full of darkness. If therefore the light that  
is in thee be darkness, how great is that  
darkness!

**N**o man can serve two  
masters: for either he  
will hate the one, and  
love the other; or else he  
will hold to the one, and  
despise the other. Ye  
cannot serve God and  
mammon. Therefore

I say unto you, take no thought for your  
life, what ye shall eat, or what ye shall  
drink; nor yet for your body, what ye  
shall put on. Is not the life more than

meat, and the body than raiment ?

**B**ehold the fowls of the air.  
For they sow not, neither  
do they reap, nor gather  
into barns ;

Yet your heavenly  
Father feedeth them.  
Are ye not much better  
than they ?

Which of you by taking thought can add  
one cubit unto his stature ? And why take  
ye thought for raiment ?

**C**onsider the lilies of the field, how  
they grow ; They toil not,  
neither do they spin :

And yet I say unto you,

That even Solomon in all his glory  
Was not arrayed like one of these.

Wherefore, if GOD so clothe the grass of  
the field, Which to day is, and to morrow  
is cast into the oven, Shall he not much  
more clothe you, O ye of little faith ?





Therefore take no  
thought, saying,  
What shall we eat?  
or, What shall we  
drink? or, Where  
will we be  
clothed? (for after  
all these things do  
the Gentiles seek)  
for your heavenly  
Father knoweth  
that ye have need of

all these things. But seek ye first the king-  
dom of God, and his righteousness; and  
all these things shall be added unto you.  
Take therefore no thought for the morrow:  
for the morrow shall take thought for the  
things of itself. Sufficient unto the day is  
the evil thereof.

**J**udge not, that ye be not judged. for  
with what judgement ye judge, ye  
shall be judged: and with what mea-  
sure ye mete, it shall be measured to you  
again. And why beholdest thou the mote that

is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? O thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

**A**sk, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things

to them that ask Him? Therefore all things  
whatsoever ye would that men should do to  
you, do ye even so to them: for this is the  
law and the prophets.



Enter ye in at the strait  
gate: for wide is the  
gate, and broad is the  
way, that leadeth to  
destruction, and many  
there be which go in  
thereat: because strait  
is the gate, and narrow is  
the way, which leadeth  
unto life, and few there  
be that find it.

**B**eware of false prophets, which come  
to you in sheep's clothing, but inwardly  
they are ravening wolves.

Ye shall know them by their fruits. Do  
men gather grapes of thorns, or figs of  
thistles? Even so every good tree bringeth  
forth good fruit; but a corrupt tree bringeth

forth evil fruit. A good tree cannot bring  
forth evil fruit, neither can a corrupt tree  
bring forth good fruit. Every tree that  
bringeth not forth good fruit is hewn down,  
and cast into the fire.

**T**herefore by their fruits  
ye shall know them.  
Not every one that  
saith unto Me, Lord,  
Lord, shall enter into  
the kingdom of heaven;  
but he that doeth the  
will of My Father

which is in heaven.

**A**ny will say to Me in that day,  
Lord, Lord, have we not  
prophesied in Thy name? and  
in Thy name have cast out devils?  
and in Thy name done many wonderful  
works? And then will I profess unto them,  
I never knew you: depart from Me, ye  
that work iniquity.



heretofore whosoever heareth  
these sayings of Mine,  
and doeth them, I will liken  
him unto a wise man,  
which built his house upon  
a rock: and the rain des-  
cended, and the floods came,  
and the winds blew, and  
beat upon that house; and  
it fell not: for it was found

ed upon a rock. And every one that  
heareth these sayings of Mine, and  
doeth them not, shall be likened unto a  
foolish man, which built his house  
upon the sand: and the rain descended,  
and the floods came, and the winds blew,  
and beat upon that house; and it fell:  
and great was the fall of it.



nd it came to pass, when Jesus had  
ended these sayings, the people were  
astonished at his doctrine: for he  
taught them as one having authority, and  
not as the scribes.







Here endeth  
"The Sermon  
on the Mount"  
as designed,  
written out,

and illuminated by Alberto Sangorski,  
and including by kind permission of  
The Right Hon. Charles Booth,  
a miniature taken from the painting  
"The Light of the World" by Holman  
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